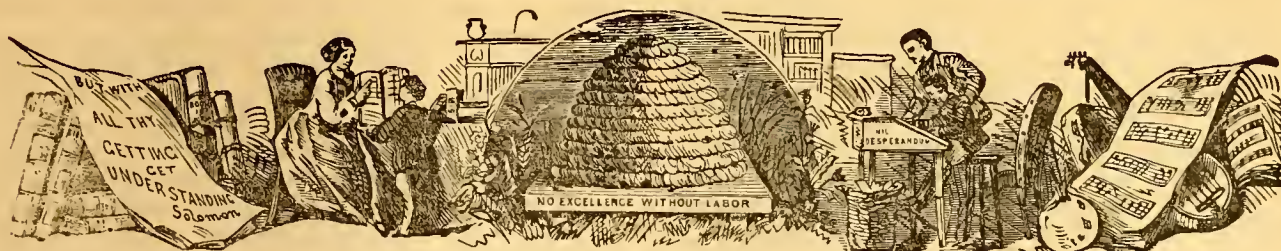


THE JUVENILE INSTRUCTOR.

HOLINESS TO THE LORD.



VOL. XIV.

SALT LAKE CITY, MARCH 1, 1879.

NO. 5.

OG, THE GIANT, AND HIS HOME.

WHO was Og? King of Bashan. And where was Bashan? How many of our youthful readers are there who can answer this question? To those who cannot we will say, take a map of Palestine or Canaan, and on the east side of the upper portion of the river Jordan you will find the land of Bashan.

But what is there particular about Bashan? It was a land where giants dwelt, and Og was the last of this huge race.

The Bible says so. Read the third chapter of Deuteronomy: "For only Og, king of Bashan, remained of the remnant of giants; behold, his bedstead was a bedstead of iron; is it not in Rabbath? nine cubits (nearly nineteen feet) was the length thereof, and four cubits the breadth of it, after the cubit of a man."

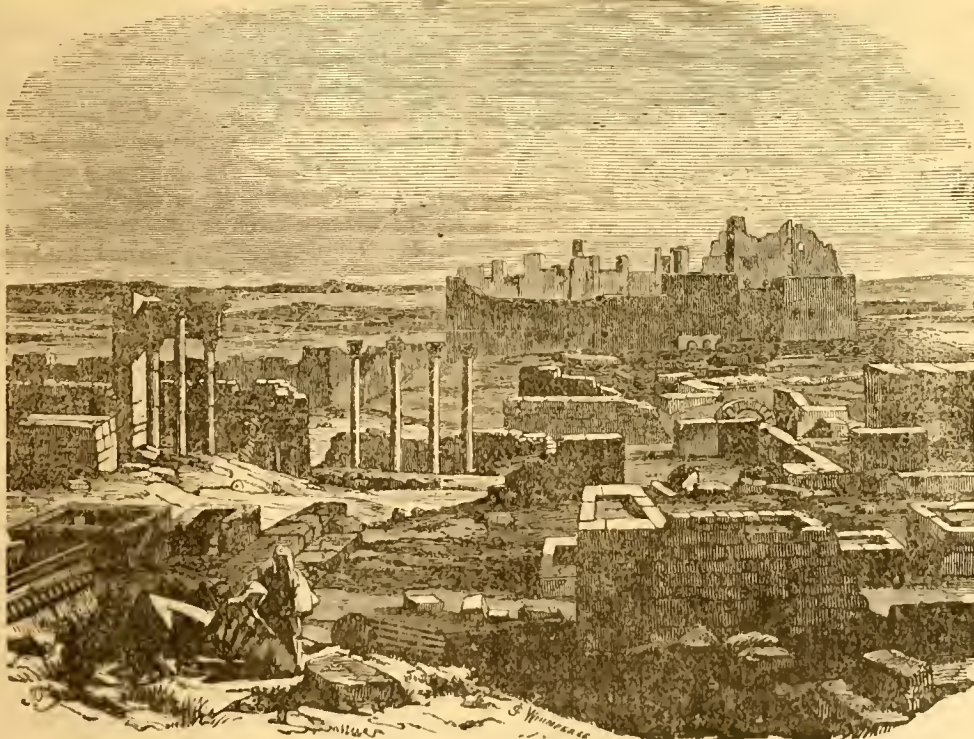
Again, Moses writes: "All Bashan, the kingdom of Og, gave I unto the half tribe of Manasseh; all the region of Argob, with all Bashan, which was called the land of giants."

Some one may here say, "Oh I don't believe in giants. Is not the Bible wrong? Is not this one of those old stories that modern research has proved to be a fable?"

Not so, my friend, modern research has proved, as it is constantly doing, that the Bible is true. For hundreds of years

Bashan was practically an unknown land to the rest of the world. It was out of the usual line of travel. Its cities were uninhabited. Its fields remained untilled. A few hordes of Ishmaelites only made its wastes their retreat, whence they sallied forth on rapine and plunder bent; and to its fastnesses they retreated when pursued by forces they were too weak to encounter. But within the last twenty years several adventurous travelers have penetrated its desert wilds, and have found

there the very cities described by Moses, many of them almost uninjured by the ravages of time. They have found there the oldest private houses in the world, the ones that were inhabited in the days of Moses, and some of them probably built by the men who fought against Abraham when he went up into that region to deliver Lot, his brother-in-law. Think of houses standing to-day that are four thousand



years old, and still in an excellent state of preservation!

But what has this to do with giants? A great deal. They are just such houses as giants, and giants only, would build—massive, strong and huge. Here is the manner in which a recent traveler describes one in which he tarried for a night.

"I could scarcely believe in the reality of what I saw, and what I heard from my guides in reply to my eager questions.

The house seemed to have undergone little change from the time its old master had left it; and yet the thick nitrous crust on the floor, showed that it had been deserted for long ages. The walls were perfect, nearly five feet thick, built of large blocks of hewn stone, without lime or cement of any kind. The roof was formed of large slabs of the same black basalt, lying as regularly, and jointed as closely, as if the workmen had only just completed them. They measured twelve feet in length, eighteen inches in breadth and six inches in thickness. The chamber was twenty feet long, twelve wide and ten high. The outer door was a slab of stone, four and a half feet high, four wide and eight inches thick. It hung upon pivots, formed of projecting parts of the slab, working in sockets in the lintel and threshold; and though so massive, I was able to open and shut it with ease." Below this room he found another double the width and about twenty-five feet long and twenty high; and this was not a large house either. However, its front gate was so high that camels could pass in and out without trouble.

Of cities such as this there are still sixty or more in existence, inhabited now by a few Druses, who occupy, the houses without repair, but have constantly to be prepared for the attacks of the Arabs, who lurk in the mountains around.

We present a view of the ruins of a portion of Bazrah, one of Boshan's chief cities.

SCIENTIFIC DIALOGUE.

BY J. L. BARFOOT.

BETWEEN PRECEPTOR AND PUPIL.

PRECEPTOR.—Since our last conversation I have met with some expressions in the "Key to Theology" which I should like to bring to your notice, as they throw light upon principles with which we cannot be too familiar in our researches after truth in the border land between the visible and invisible worlds. The late Parley P. Pratt was the author of the book I refer to, which is certainly worthy of its title as a key to a magnificent treasury of scientific theology. I shall quote verbatim, first premising that our departed brother was defining the operations of the unseen forces of the universe upon the visible and tangible things of creation. He says: "As the mind passes the boundaries of the visible world, and enters upon the confines of the more refined and subtle elements, it finds itself associated with certain substances, in themselves invisible to our gross organs, but clearly manifested to our intellect by their tangible operations and effects." This was intended to show those who were disposed to recognize the operations of the Holy Spirit as a factor in the work of creation, the methods of deity. And we are not taken outside of the domain of physics to reason upon the causes of phenomena. They are shown to be natural, although invisible operations. There is much simplicity in the statement that Parley P. Pratt makes in reference to unseen forces operating upon elements that are also too refined for our gross organs to see them. There is a great disposition among men to question the existence of any other forces in nature than those which can be demonstrated by what are called "scientific methods." According to their reasoning, men must cease to attempt to prove there is a God by His works, because the works of creation are apparently the result of the operations of matter upon itself. Faith in God is therefore an absurdity to them, as no God is needed. According to their ideas, it is only a pleasing poetical fancy that leads men to believe that

"God moves in a mysterious way,
His wonders to perform."

They argue that man has been developed from protoplasm; that no special creations are needed, as "protoplasm, once being in existence, it acts upon itself so as to evolve the organic cell;" and by absorption and nutrition organic masses are changed into beings of different orders, which adapt themselves to their surroundings. This process is called "differentiation," and is said to be brought about by the "environment." This means in the language of common sense that organic beings are the creatures of circumstances, forming organs for themselves according to their necessities; and man, standing at the head of these creations, having his genesis in self-created protoplasm, and tracing his pedigree, according to the "doctrine of descent," through ancestors that have accidentally developed into higher types of being, is to stultify himself by ceasing to have faith in the unseen world, to which his highest aspirations direct him, because the works of the Creator are so perfect that His visible presence is not needed in natural operations! Parley P. Pratt does not so see the workings of Deity; Paley and the great writers on natural theology did not so see; the Bible writers did not so see; and we may rejoice to know that the man who seeks for a true interpretation of natural phenomena by correct scientific methods does not thus view the wondrous artifices of the Creator of the universe.

PUPIL.—There are many persons greatly pleased with the philosophical ideas contained in current scientific publications. How do you account for this, when these ideas are founded upon false premises?

PRECEPTOR.—They are written in an attractive style; they appeal to the intellect, and pretend to possess a high tone of morality; they affect a great horror of metaphysics, and intimate that theology is necessarily metaphysical. Parley P. Pratt does not so treat philosophy; the scriptures do not; true science does not. If you are pleased with themes which have a bearing on creation, the nature of the intelligence possessed by the Creator, and the pre-existence of man, read the 8th chapter of Proverbs. You will find that before this earth had an existence the Lord lived, and His delight was with the sons of men. If we are interested in true philosophy we may read that chapter, and then realize something of the meaning of the beautiful words of our hymn:

"O my father, thou that dwellest
In the high and glorious place!" etc.

PUNCTUALITY.—Punctuality is the soul of business, and yet it is astonishing how many people are unpunctual. It is not only a serious vice in itself, but the fruitful parent of numerous other vices, so that he who becomes its victim is soon involved in toils from which it is almost impossible to escape. It makes the merchant wasteful of time, saps the business reputation of the lawyer, and injures the prospects of mechanics who might otherwise rise to fortune; in a word, there is not a profession nor station in life which is not liable to the canker of this destructive habit.

A GENTLEMAN was one day relating to a Quaker a tale of deep distress, and concluded very pathetically by saying: "I could not but feel for him." "Verily, friend," replied the Quaker, "thou didst right in that thou didst feel for thy neighbor: but didst thou feel in the right place—didst thou feel in thy pocket?"

Travels in India.

BY WILLIAM FOTHERINGHAM.

(Continued.)

THE written conditions of Major Siddons, to be forwarded to us, embodying certain stipulations to which we must subscribe while sojourning in Agra military cantonments, were never sent. So we concluded to act independently and untrammelled in warning the people, leaving the result in the hands of our Heavenly Father.

We visited a Mr. Antony, who was of Portuguese extraction, and a great religious professor, to sell him some books, but he declined to buy. However, he invited us to call in the evening, when he would have a few friends invited, in whose presence he would hold a debate with us. We replied that we were averse to discussion, still we were not afraid to have our doctrines exposed to the strictest scrutiny, and, under the circumstances, would come.

In the evening, instead of Mr. Antony being prepared with his friends to discuss, we found him propped up in a large arm chair (for he was an immensely fat man), with two servants, who were equipped with a small wooden mallet in each hand. Each servant took a side of Mr. Antony and pounded him with the mallets from his shoulders down to his extremities. The sufferer directed the taps of the mallets, and appeared to enjoy it like a pig when scratched. He was occasionally afflicted with rheumatic pains, and this counter-irritation process, which is greatly in vogue among the orientals, gave him temporary relief. We were somewhat amused at the novel mode of mitigating his sufferings.

Mr. Gibbons, the editor of the *Mofussilite*, invited us to dine with him, stating that he had notified a few of his friends to come, who expressed a desire to converse with us. Among the guests were the postmaster of Peshwur and his lady. We spent the evening answering questions propounded by the company. The subject of celestial marriage was introduced and discussed. Mrs. Platt, the wife of the postmaster referred to, was a lady of culture, and exhibited much good sense during the interview, and acknowledged in presence of the company that our system was composed of truths that would bless the human family if they would receive and practice them. She expressed a desire to read the revelation on celestial marriage, a copy of which we furnished to her the following day. We sold her a set of our standard works, and when paying for them she gave us ten rupees to aid us in our labors.

We were frustrated in all our efforts to obtain a suitable place in the civil lines in which to hold forth, as you understand we were not allowed to preach in cantonments. However, Mr. Gibbons came to our relief by fitting up an enclosed verandah, connected with his printing office, by seating and lighting it for our accommodation. He also printed us a number of circulars setting forth the time and place of holding meeting, which we had distributed among the Anglo-Indians living within a certain radius of the place of meeting.

I will here state that the Elders found India a very peculiar country to labor in. There seemed to be a heavy curtain of spiritual darkness that enveloped the land, which was hard to penetrate. India's soil had drank the blood of some of the ancient apostles and servants of God. The powers of darkness, superstition, ignorance and priestcraft, with all

its train of evils, had existed for ages. The spirit and influence of these gross superstitions which had been nursed from time immemorial could be palpably felt, and every intelligence in the land, Christian and pagan, was more or less affected by it.

On the evening of our first meeting in Agra we had a congregation of twenty-five, and we felt this power more than ever we did before or after. The singing of the opening hymn was almost a failure. I made the opening prayer, when everything appeared to vanish from my mind, and all seemed a blank. Elder Woolley addressed the congregation for a short time, and it was by a laborous effort that he was able to do so. He then called upon me, and I had to contend with the same overpowering spirit of darkness. We felt empty, and had nothing for the people. After meeting we had three miles to travel to the house of Mr. Fisher, our host. We walked the distance without uttering a word to each other. We felt disheartened and chafallen, and everything seemed to us as if the kingdom had vanished. In comparing notes with our brethren engaged in the ministry in other parts of the land, we found their experience was similar to our own.

Before our next meeting came off, we fasted, and prayed that God would grant us the desire of our hearts, which was to be able to lay the truth before the people. It was this frequent mode of procedure that gave us strength to wrestle with the powers of darkness already referred to.

At our next meeting our congregation consisted of sixteen men and two women. We were satisfied with our efforts on this occasion, and at the close of the meeting we sold a few books to the audience.

We continued to hold meetings at Mr. Gibbons' until our hearers dwindled down to one, and two others came in accidentally, having a matter of business with the editor, Mr. Gibbons. We turned this meeting into a conversation with the parties, setting forth our mode of traveling—that we trusted altogether in the Lord to open our way by influencing generous-hearted men and women to contribute to our wants. Before we got through with them the three gentlemen gave us each five rupees, and Mr. Gibbons gave us twenty.

Now, you can see, in India, the land of idolatry, dotted with heathen temples and Mohammedan mosques, the few Christians that are scattered around the country had no respect nor good will towards our cause, yet God raised up friends to His servants, who fed and clothed them and gave them money.

After quite an effort, we rented a hall in another part of Agra, called Furzanah Ka-Bagh, to give the people in that neighborhood an opportunity to come and hear the gospel. We called upon the editor of the *Agra Messenger* to know if he would print us a few circulars gratis, notifying the public of our meetings in this other hall. As Mr. Gibbons, the editor of the *Mofussilite*, had been liberal to us in many instances, we felt delicate in asking any further benefits from him. The *Messenger* editor refused, on the ground that by doing so he would be giving an impetus to "Mormonism," which system he was utterly opposed to. He viewed us as honest men, but badly deceived. He gave us two rupees to help us as men, but would do nothing to accelerate the cause. Afterwards Mr. Gibbons furnished us with all the circulars we required.

The hall we were going to occupy was minus the furniture suitable for an audience. To furnish it we had to carry the seats and table a distance. We waited from the time appointed for meeting until bed-time for a congregation; but only one man put in an appearance, and he was a native. We lugged the chairs and table back to the owner, put out the lights and

returned to Mr. Fisher, feeling that the people had acted unworthy of the blessings of the gospel.

(To be Continued.)

Biography.

JOSEPH SMITH THE PROPHET.

(Continued.)

DURING Joseph's absence several Pottawatamie chiefs came to Nauvoo to see him. They had a "talk" with some of the brethren; they had but little to say, however, as they wanted to see the great prophet. Joseph's fame had spread considerably among the surrounding Indian tribes. Many of them had heard of the great white prophet, of his people, and the manner in which he and they had been treated by their fellow-citizens. The Spirit of the Lord inclined their hearts to look favorably upon the Saints. The Indians were in many respects a suffering race. From the borders of the great ocean on the east they had gradually receded before the white people. Their old hunting grounds, their villages, the burial places of their fathers had all been occupied by the white man; the occasional name of a creek, a river, a city, or a county or State was all that remained to designate the places which they had once possessed. They could sympathize with the Saints in their difficulties, and their feelings were kindly towards them. And the Book of Mormon had taught the Saints to look upon the Indians as the descendants of Abraham, Isaac and Jacob; and instead of trespassing upon their rights and persecuting and killing them, they respected their claims and treated them as human beings.

On the 2nd of July, 1843, after his trial and discharge, Joseph, in company with several of the Twelve and other Elders, met with these Indian chiefs. They were particular in inquiring of Joseph whether those present were his friends; the Indian orator then spoke as follows:

"We, as a people, have long been distressed and oppressed. We have been driven from our lands many times. We have been wasted away by wars, until there are but few of us left. The white men have hated us and shed our blood, until it has appeared as though there would soon be no Indian left. We have talked with the Great Spirit and the Great Spirit has talked with us. We have asked the Great Spirit to save us and let us live; and the Great Spirit has told us that he had raised up a great prophet, chief, and friend, who would do us great good and tell us what to do; and the Great Spirit has told us that you are the man (pointing to the Prophet Joseph). We have now come a great way to see you, and hear your words, and to have you tell us what to do. Our horses are poor, from traveling, and we are hungry. We will now wait and hear your words."

The Spirit of God rested upon the Lamanites, especially the orator. Joseph was much affected, and shed tears. He arose and said unto them:

"I have heard your words. They are true. The Great Spirit has told you the truth. I am your friend and brother, and I wish to do you good. Your fathers were once a great people. They worshiped the Great Spirit. The Great Spirit did them good. He was their friend; but they left the Great Spirit, and

would not hear his words nor keep them. The Great Spirit left them, and they began to kill one another, and they have been poor and afflicted until now.

"The Great Spirit has given me a book, and told me that you would be blessed again. The Great Spirit will soon begin to talk with you and your children. This is the book which your fathers made. I wrote upon it (showing them the Book of Mormon). This tells me what you will have to do. I now want you to begin to pray to the Great Spirit. I want you to make peace with one another, and do not kill any more Indians; it is not good. Do not kill white men; it is not good; but ask the Great Spirit for what you want, and it will not be long before the Great Spirit will bless you, and you will cultivate the earth and build good houses, like white men. We will give you something to eat and to take home with you."

When the Prophet's words were interpreted to the chiefs, they all said they were good.

At the close of the interview, Joseph had an ox killed for them, and they were furnished with some more horses, and they went home satisfied and contented.

On the evening of the day that Joseph had the interview with the Indians the *Maid of Iowa* reached Nauvoo from her trip up the Illinois river in search of Joseph. You recollect that when Brother Wm. Clayton brought tidings to Nauvoo of the arrest of Joseph a company of men started on the steamboat, *Maid of Iowa*, to go down the Mississippi and up the Illinois rivers. It was thought that his captors might attempt to carry him to the Illinois river, place him on board a steamboat and thus run him into Missouri. They kept a strict lookout for steamboats, and went up the Illinois river as far as Peru, where they met an express sent by General Rich, by whom they were instructed to return to Quincy. Just after leaving Quincy they were met by two men in a skiff, who brought the news that Joseph had reached Nauvoo. They were relieved and overjoyed at the tidings, and after reaching Nauvoo, they formed into a hollow square and Joseph related to them the particulars of his arrest and deliverance; he then blessed and dismissed them.

Under the direction of Joseph, the Twelve Apostles called a special conference, July 3rd, 1843, to choose Elders to go into the different Counties of Illinois to preach the gospel and disabuse the public mind with regard to his arrest. Eighty-two Elders were called to go to the various Counties of Illinois. About noon on that same day, General C. C. Rich, with a company of twenty five men, returned from their trip in search of Joseph and his captors. They had made one of the most rapid and fatiguing marches that is on record, having traveled about five hundred miles in seven days with the same horses, and in very hot weather.

There were many incidents which occurred on the trip, one of which only we will relate, as from it our readers can gather an idea of the way some people, professedly religious, apply a salve to their consciences for working on the Sabbath:

It was early in the morning of the day previous to their reaching Nauvoo that Jesse B. Nichols went into the village of Galesburg, waked up a blacksmith and employed him to set a couple of horse shoes. It was Sunday, and the blacksmith, being a professor of religion, refused to do the work unless he could get double price for it. He thought it wrong to work on Sunday, probably; but if he could get well paid for a job he was willing to risk the sin. Nichols consented to give him what he asked, and he commenced work. Whilst he was setting the shoes the company passed through the village, exciting considerable curiosity among the inhabitants. As Brother Nichols was

about paying the blacksmith for the work a Presbyterian minister came up. He told the smith that he ought to charge a dollar a shoe. Said he: "these are Mormons; and you, who are a church member, have been shoeing this Mormon's horse on Sunday; and you ought to be brought before the church for doing it." Hearing this from his priest the blacksmith demanded two dollars for his work, instead of the one he agreed to take. Nichols handed him one dollar. The priest told him he ought not to take it—that Joseph (he called him Joe Smith) was an impostor, and ought to be hung. The smith took the dollar, however, but demanded more; upon which Nichols kicked the priest on his seat of honor, mounted his horse, and left, amid the loud cheers of a number of spectators.

Short Sermons for Little Saints.

BY G. R.

"Thou shalt have no other gods before me."

This great com-mand was giv-en by God to His chos-en peo-ple Is-ra-el. It was giv-en a-midst the dis-play of His might-y pow-er up-on Mount Si-na-i. It is called the first of the ten com-mand-ments which the Jews and Chris-tians be-lieve should guide their lives and con-trol their ac-tions.

Why should we have no oth-er Gods but the God of Is-ra-el?

Be-cause He is the on-ly true God of all the dei-ties wor-shipped by men.

Be-cause He is our Heav-en-ly Fath-er, and He cre-ated us all.

Be-cause He is the source from whence all bles-sings flow.

Be-cause He is so wise that all His laws are just.

Be-cause He is so kind that all His laws are fit-ted to our na-tures, and o-be-di-ence to them is the sure way to make us hap-py.

Be-cause He so loves us that He gave His on-ly be-got-ten Son to die for the sins of the world, that we, through o-be-di-ence to His law, may be saved for-ev-er.

Be-cause He is al-ways striv-ing with us, through His Ho-ly Spir-it, to make us so live that we may enjoy His con-tinued bles-sing.

Be-cause he com-mands us to do noth-ing but what is for our good.

Be-cause, if we wor-ship oth-er gods, or serve oth-er pow-ers, they have no pow-er to save us, or to do us good in this life or in the world to come, for He is might-ier than them all.

We could give you man-y oth-er rea-sons, but if we told you all, our ser-mon would not be a short one.

AN ARAB'S REGARD FOR HIS HORSE.—The Arab has not only a great affection for his horse, but, if the latter be more than usually swift of foot, is extremely proud and jealous of its reputation for speed. A singular story, illustrative of this, is told. A certain native, named Giabal, owned a very excellent horse, which one Giafar was desirous to obtain. Giafar failed, however, to induce Giabal to part with it; so at length, determined to possess it, he made his way to the place where it was tied up, and rode away with it. But in doing so he aroused Giabal, who, it is said, having darted from his tent and mounted his brother's horse, was soon in close pursuit. Now, every Arab has a secret sign by which he makes his horse understand that it must put forth its greatest speed; and, curiously enough, Giabal, just as he was on the point of overtaking Giafar, instead of attempting to secure his stolen steed, suddenly gave his own sign by calling out loudly, "pinch its right ear, and give the spur!" And the next minute Giafar, dashing forward, was out of sight. And this was Giabal's answer, when reproached at having thus caused the loss of his horse: "What!" said he, "would you have it said in the tribe that my horse was outrun by another? Nay; rather would I have the satisfaction I now have of knowing that no other could overtake it; rather, in truth, would I lose it, than suffer its good name to be taken away!"

A METHODICAL MAN.—Dr. Chalmers had an eye to numerical arrangement in almost everything he did. His biographer (Dr. Hanna) relates that "it regulated every part of his toilet, down even to the daily stropping of his razor. Beginning with his minimum, which was two strokes, he added one stroke more each day successively, till he got up to a number fixed on as his maximum, on reaching which he reversed the process, diminishing the number by one each day, till the lowest point was touched. His staff was put down to the ground regularly at each fourth footfall; and the number of its descents gave him a pretty accurate measure of the space over which he walked. Habit had rendered the counting of these descents an easy, indeed almost a mechanical operation; so that, though meeting friends and sustaining an animated conversation, it still went on."

The Juvenile Instructor.

GEORGE Q. CANNON, - - - - - EDITOR.

SALT LAKE CITY, MARCH 1, 1879.

EDITORIAL THOUGHTS.



ONE of the revelations given through the prophet Joseph Smith for the guidance of the Latter-day Saints contains these words:

"Inasmuch as parents have children in Zion, or in any of her stakes which are organized, that teach them not to understand the doctrine of repentance, faith in Christ the son of the living God, and of baptism and the gift of the Holy

Ghost by the laying on of the hands when eight years old, the sin be upon the heads of the parents; for this shall be a law unto the inhabitants of Zion, or in any of her stakes which are organized; and their children shall be baptized for the remission of their sins when eight years old, and receive the laying on of the hands, and they shall also teach their children to pray and to walk uprightly before the Lord."

A few visits to Sunday schools lately have tended to impress upon us the wisdom and importance of this injunction, and the disregard with which it is treated by many parents among us.

The parents of the children now growing up in our valleys mostly joined the Church in other lands. They valued their religion so highly that they forsook their former homes and journeyed hither that they might be free to follow its precepts and raise a "righteous seed," in whom the principles so dear to them would be perpetuated. It should be the ambition of these parents to see their children grow up with the same love for and devotion to their religion that inspired them in years past.

This probably is the desire of every Latter-day Saint; but many of them, through being absorbed in business and in providing for the temporal sustenance of their families, are led, perhaps unconsciously, to neglect their religious training.

Sunday schools have been established in our midst for the purpose of training the children in the principles enjoined upon us by that revelation, and others, and every Saint, especially those who have children, should give these schools their hearty support. They should not only send their children to the Sunday school, but they should attend themselves as much as possible and encourage the little ones by their presence. They should also assist by their means to furnish those attractions in the shape of books and rewards of various kinds which are so necessary to make a successful Sunday school.

But what are the facts in regard to Sunday schools? In too many cases not only the labor and care of teaching the children, but the entire expense of the school, falls upon the superintendent, and a very few devoted teachers. We have one Sunday school in our mind, where there is but one teacher who is a parent that has children attending the school. The superintendent and several of the teachers have no children of their own, but they feel sufficient interest in the training of others' children to willingly spend their time every Sabbath

morning in teaching them. But this is not all they are required to do. To meet the expenses of the school, the superintendent, a man only in moderate circumstances, settles the bills himself, amounting, in one instance at least, to nearly a score of dollars at a time.

This should not be. Parents should take more interest in the training of their children on the Sabbath day. We write this for those who have been remiss in this respect. We trust they will improve, and that our Sunday schools will receive the support from them that they deserve to. We should at least be as zealous in teaching our children the principles of our religion as our enemies are in poisoning their minds against them. There are many in our midst who are devoted to the despicable work of misleading our children, and this fact should stimulate us to redouble our diligence to save them.

DID it ever occur to our young readers that there is something remarkable about the opposition the Latter-day Saints have met with at the hands of others who profess to be followers of Christ? Of all the various religious sects that abound in the world—and there are hundreds of them, professing to believe in the Bible and follow its precepts—there is not one that is so universally opposed and persecuted as the Saints are. The professors of the various creeds all claim that their religion, and theirs only, is the true one. And many of them manifest a good deal of hatred towards all those who believe differently to themselves. But when it comes to "Mormonism," as they call it, they not only all despise it, but they are all ready to unite in opposing it and trying to crush its believers out of existence. The worst form of heathenism in the world does not even meet with such opposition from them. And yet the Latter-day Saints believe in the Bible, that book which is the accepted rule of faith to all these professed Christians who oppose them. And there is nothing in their faith or practice but what is in accordance with the Bible teachings.

Of course, the excuse now for the persecution to which the Saints are subjected, is that they believe in and practice the obnoxious doctrine of a plurality of wives. That, however, was not the excuse in the early days of the Church, for no such doctrine was advocated or practiced by the Saints then. But was the opposition any less severe then? Nor in the least. Bitter hostility towards the work of God commenced directly after Joseph Smith, then a boy fourteen and a half years old, made known that he had been visited by heavenly beings. This hostility continued throughout his life until he was martyred; and it has been kept up ever since. And yet the Latter-day Saints are a peaceable people. They have infringed upon no one's rights. Their creed teaches them to observe morality, good order, charity towards their enemies and forbearance when they are persecuted.

Then how are we to account for this hostility?

We will tell you. The Savior when upon the earth told His disciples that they should be "hated of all men" for His name's sake. Then, again, He said, "If ye were of the world, the world would love his own: but because ye are not of the world, but I have chosen ye out of the world, therefore the world hateth you."

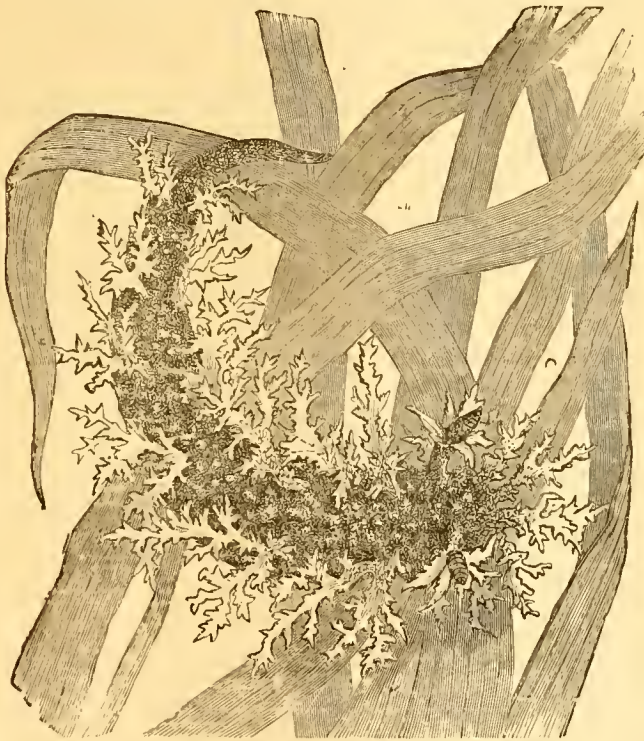
This is the secret of it. The hostility which is so universally arrayed against the work that we are engaged in is an evidence of its divinity.

In all that we are called upon to endure for the gospel's sake, we have the words of the Savior to comfort us: "If the world hate you, ye know that it hated me before it hated you."

WONDERS OF THE OCEAN.

IT is only recently, since the researches made by microscopists have extended our insight into the nature of the animal kingdom, that the true history of sponge has been revealed. It was formerly considered to belong to the vegetable kingdom. Even yet, in oriental countries, it is fabricated into textures resembling cloth, and known to the Japanese as "sea cotton." But it is now established by the aid of the microscope that sponge is a true animal; and there are a very great many genera and species of *spongia* known to naturalists. The work of classifying these creatures is said to be one of much difficulty, but the animal nature of the vital part of the sponge is clearly made out and explained. So we may be quite satisfied that the sponge of the toilet and the useful substance so convenient for cleansing purposes is the tough skeleton remains of the sarcode, or fleshy part of an animal.

In its native element the sponge animal is jelly-like, but Nature has made a provision for its support in the water, not



SPONGE UPON SEA-WEED.

by bones, as in higher animals, but by a horny substance. Around this the fleshy part lives, much in the same way that certain corals support the polyp structure.

The sponge animals perform the life functions by inhaling and exhaling, by means of tubes, through orifices performing the friendly office of a mouth. To give additional support to the sponge sarcode, it is frequently filled out with spicules, or tiny thread-like but hard particles of mineral matter, consisting of silex or lime, intermixed with the sponge substance—keratose, or horn, the true sponge of commerce when prepared for the market.

One very curious animal of the sponge family is the glass-ropo sponge, of the Indian Ocean (*hyalonema sieboldii*.) In this species, the thread-like spicules—the skeleton is all silex; even the rope-like part connecting the thread-like particles with the head. The head, in fact, is composed of fine interlaced fibres of a natural glass, instead of the horny substance, keratose.

The artificial threads of glass spun by glass-blowers are worked up into fabrics of great beauty. One of our brethren, named Hulbert, has exhibited some of this kind of fabric at the Deseret Museum, which was made for the great exhibition at Philadelphia. But what shall we think of an animal whose head and entire skeleton are formed of threads of silex, or flint, a natural, pliable glass!

One celebrated microscopist describes the examination of the spicules found in the head of the glass-rope sponge. Taking a sheet of white paper, a dried *hyalonema* head was shaken over it. A little dust fell out of it. This was treated with nitric acid, to dissolve out everything but the glass spicules. After careful filtration, the dust was examined with a powerful microscope, and found to consist of beautiful forms, resembling crosses, lances, feathers and churn dashers. Some were cones, apparently as large as sugar loaves; others were truncated. Some were shell-like, and were probably remains of animals that had been eaten (*foramenifera*) as food.

As to sea weeds, the structure of some of them has been

described in the INSTRUCTOR already. Forms of great beauty are found in the ocean among the sea-mosses, as they are called, some of which belong to the mineral and some to the vegetable kingdom.

The sponge of commerce is prepared for market by dissolving out the calcareous matter with dilute acids, the odor of which may sometimes be detected in new sponge, but the spicules consisting of silex cannot be thus removed. So any person who possesses a good microscope may easily prepare the necessary material for microscopic observation by shaking the dust from a sponge, subjecting it to the action of strong nitric acid, washing the remains in pure water, filtering through blotting paper and preserving the dry dust for examination.



NEPTUNE'S GLOVE.

No one can, from a written description, form an adequate conception of the effect produced by the beautiful beings that live in the ocean, especially in warm climates. The most commonplace observers are struck with admiration in beholding the dainty gardens of the sea. These sea-mosses, corals and sponges luxuriate in every conceivable variety of form. The mariners and those who are familiar with some of these curious creatures generally name them on account of some fancied resemblance to more familiar objects. One form of coral has been given the name of "Neptune's glove," and another the name of "Neptune's cup." Others are called sea-mushrooms and sea-fans. There, strewed over the sea bottom, a famous poet once saw them and grouped them in a lovely pen picture:

"And here were coral bowers,
And grots of madrepores,
And banks of sponge as soft and fair to eye
As e'er was mossy bed.

Whereon the fairies lie;
 Here, too, were living flowers,
 Which, like a bud compacted,
 Their purple cups contracted
 And now in open blossom spread!"

Curiosities in Human Food.

AMONG THE KAFFIRS.

THE mode of living among the Kaffirs of South Africa is quite interesting. Locusts, similar to those which have infested our Territory, and which are sometimes called by us grasshoppers, constitute an important article of diet with them. The following is given as the manner of catching and curing them:

"As soon as the shades of evening render the locusts helpless, the natives turn out in a body, with sacks, skins, and everything that can hold the expected prey, those who possess such animals bringing pack oxen in order to bear the loads home. The locusts are swept by millions into the sacks, without any particular exertion on the part of the natives, though not without some danger, as venomous serpents are apt to come for the purpose of feeding on the insects, and are sometimes roughly handled in the darkness.

"When the locusts have been brought home, they are put into a large covered pot, and a little water is added to them. The fire is then lighted under the pot, and the locusts are then boiled, or rather steamed, until they are sufficiently cooked. They are then taken out of the pot, and spread out in the sunbeams until they are quite dry; and when this part of the process is completed, they are shaken about in the wind until the legs and wings fall off, and are carried away just as the chaff is carried away by the breeze when corn is winnowed. When they are perfectly dry, they are stored away in baskets, or placed in the granaries just as if they were corn.

"Sometimes the natives eat them whole, just as we eat shrimps, and, if they can afford such a luxury, add a little salt to them. Usually, however, the locusts are treated much in the same manner as corn or maize. They are ground to powder by the mill until they are reduced to meal, which is then mixed with water, so as to form a kind of porridge. A good locust season is always acceptable to the natives, who can indulge their enormous appetites to an almost unlimited extent, and in consequence become quite fat in comparison with their ordinary appearance. So valuable, indeed, are the locusts, that if a native conjurer can make his companions believe that his incantations have brought the locusts, he is sure to be richly rewarded by them.

"Meat, when it can be obtained, is the great luxury of a Kaffir. Beef is his favorite meat; but he will eat that of many of the native animals, though there is some, including all kinds of fish, which he will not touch. With a very few exceptions, such as the eland, the wild animals of Southern Africa do not furnish very succulent food. Venison, when taken from a semi-domesticated red deer, or a three-parts domesticated fallow deer, is a very different meat to that obtained from a wild deer or antelope. As a general rule, such animals have very little fat about them, and their flesh, by reason of constant exercise and small supply of food, is exceedingly tough, and would baffle the jaws of any but a very hungry man.

"Fortunately for the Kaffirs, their teeth and jaws are equal to any task that can be imposed upon them in the way of mastication, and meat which a European can hardly manage to eat is a dainty to his dark companions. The late Gordon Cumming, who had as much experience in hunter life as most men, used to say that a very good idea of the meat which is usually obtained by the gun in Kaffirland may be gained by taking the very worst part of the toughest possible beef, multiplying the toughness by ten, and subtracting all the gravy.

"The usual plan that is adopted is, to eat at once the best parts of an animal, and to cure the rest by drying it in the sun. This process is a very simple one. The meat is cut into thin, long strips, and hung on branches in the open air. The burning sunbeams soon have their effect, and convert the scarlet strips of raw meat into a substance that looks like old shoe-leather, and is nearly as tough. The mode of dressing it is to put it under the ashes of the fire, next to pound it between two stones, and then to stew it slowly in a pot, just as is done with fresh beef. Of course, this mode of cooking meat is only employed on the march, when the soldiers are unable to take with them the cooking-pots of domestic life.

"Sometimes, especially when returning from an unsuccessful war, the Kaffirs are put to great straits for want of food, and have recourse to the strangest expedients for allaying hunger. They begin by wearing a 'hunger-belt,' *i. e.*, a belt passed several times round the body, and arranged so as to press upon the stomach, and take off for a time the feeling of faint sickness that accompanies hunger before it develops into starvation. As the hours pass on, and the faintness again appears, the hunger-belt is drawn tighter and tighter. This curious remedy for hunger is to be found in many parts of the world, and has long been practiced by the native tribes of North America.

"The hungry soldiers, when reduced to the last straits, have been known to eat their hide-shields, and, when these were finished, to consume even the thongs which bind the head of the assagai to the shaft. The same process of cooking is employed in making the tough skin eatable; namely, partial broiling *under* ashes, then pounding between stones, and then stewing, or boiling, if any substitute for a cooking-pot can be found."

A MAN OF BUSINESS.—According to Sir Richard Baker, the versatility of the celebrated Cecil, Lord Burleigh, as well as his untiring activity, was astonishing. He tells us that besides attending to business in council, he daily wrote twenty or thirty letters on subjects of a domestic character, and many despatches connected with foreign affairs; while there never passed a day during term time in which he did not receive from sixty to a hundred petitions which he commonly read the same night. Nothing seems to have been considered too momentous for him, or minute. His opinion was solicited at one and the same time on the succession of a queen and the punishment of a schoolboy; the terms of a treaty and a regulation for the lining of a slope-hose; an insurrection in the north and a brawl in the streets of London.

HE who is false to present duty breaks a thread in the loom, and will see the defect when the weaving of a lifetime is enrolled.

FRIENDSHIP supplies the place of everything to those who know how to make the right use of it; it makes your prosperity more happy, your adversity more easy.

VOTAN, THE CULTURE-HERO OF THE MAYAS.

BY G. M. O.

IN the year 1857, in the city of Vienna, a book now generally known under the title of *Popol Vuh* (national book) was first placed before the public in its modern translation, under the following heading: "A History of the Origin of the Indians of the Province of Guatemala, Translated from the Quiche Language by R. P. F. Francisco Ximenez," etc.

Dr. Schezzer, who prefaces the modern work with an introduction, states that the learned and truthful Dominican Father, Francisco Ximenez, made his translation in the early part of the eighteenth century, while filling the office of curate in a little Indian town in the mountains of Guatemala. He left many manuscripts relating to the Indians and their history, some of them containing severe strictures on the barbarous treatment inflicted by the colonial authorities upon the natives, which caused a partial destruction and total suppression of his writings. What remained of them lay for a long time hidden in an obscure corner of a Guatemalan convent, and eventually, during one of the numerous revolutions and religious suppressions, got into the library of San Carlos (Guatemala). It was here discovered by Dr. Schezzer, in June, 1853, and carefully copied.

According to Father Ximenez, the book is a literal translation or copy of an original book, written by one or more Quiches in the Quiche language, in Roman letters, after the Christians had occupied Guatemala, to replace the original *Popol Vuh*, or national book. The manuscript contained the original Quiche text, and the Spanish curate's translation. Ximenez discovered the document in the latter part of the seventeenth century.

The learned Abbe, Brasseur de Bourbourg, dissatisfied with the translation, settled himself, in 1860, among the Quiches, and, helped by the natives and his own practical knowledge of the language, he elaborated a new and literal translation which was published in Paris, in 1861.

From this and other important works relating to the ancient Americans, written by Bourbourg, whose indefatigable researches and labors deserve the greatest praise, we are indebted for much of our knowledge relating to the American culture-hero and voyager, Votan. "By some writers this early colonizer is said to have been a descendant of Noah, and to have assisted at the building of the Tower of Babel. After the confusion of tongues he led a portion of the dispersed people to America. There he established the kingdom of Nibalba, and built the city of Palenque." (Bancroft, *Native Races*, Vol. 5, 27.)

A book written in the Quiche language was in the possession of and burned by the bishop of Chiapas (Nunez de la Vega) in 1691. Before destroying the manuscript, however, he published extracts from it, and previous to the burning Ordonez y Aguiar obtained a copy of it, written in Latin. Dr. Paul Felix Cabrera also, in the latter part of the eighteenth century, saw and described the document, at that time in the possession of Ordonez, a native and resident of Chiapas. The book, or manuscript, purports to be a copy of a work written by Votan, entitled "Proof that I am Culebra" (a snake). The manuscript, according to Cabrera, recorded Votan's arrival with seven families in the country now known as Yucatan. It

appears he (Votan) made other voyages to and from the old world. Returning from one of these voyages, he found that other families had joined his colony, and recognized in them the same origin as his own, that is, of the Culebras. He speaks of the place where he built the first town, named Tzequil, and having taught the people who had joined his colony refinement of manners in regard to their eating, etc., they in return taught him the knowledge of God and of His worship. Cabrera, from Votan's expression, as given in his book, is the same as *hivim*, or *girim*, the Phœnician word for snake, and refers to the Hivites, descendants of Heth, son of Canaan. Hence the expression, "I am a Chivim" means "I am a Hivite."

Ordonez says Votan proceeded to America by divine command and apportioned out the land, or laid the foundation of civilization. He founded the city of Nachan, or Palenque, and made four voyages to his former home. Returning from one of those visits, he found several people had arrived at Palenque, and in them he recognized his own nationality. He showed them many favors, and in return they made him a ruler, and his city—Nachan (city of the serpents) so called from his own name, soon became the center of a great empire in what is now called the Usamasinta region.

Bancroft, in summing up the traditions relating to Votan, says (Vol. 5, p. 159), he was a civilizer, a law-giver and introducer of the Maya culture. He came by sea from the east. From whence he started, or over the number of his visits, it is not necessary to indulge in speculation. His reported acts in America, where he came to civilize, were the dividing or apportioning of the lands among the people; their instruction in the new institutions they were required to adopt; the building of a great city, Nachan, afterwards the metropolis of an empire; the reception of a new band of disciples of his own race, who were allowed to share in the success of the enterprise, with other minor enterprises. He finally wrote a "book," in which was inscribed a complete record of all he had done, with a defense or proof of his claims to be considered one of the Chanes, or serpents.

The name Tzequils, applied to Votan's followers by the aborigines, or families who joined him after his arrival, is said to mean, "men with petticoats," from the peculiar dress worn by the new-comers.

Bancroft, in referring to the names Chanes, or serpents, and Nachan, or city of serpents, says it is of considerable historical importance when it is noted that they are exact equivalents of Culhuas and Culhuacan, found so prevalent in the Nahua traditions of the north.

At the time of Cabrera's visit, Ordonez was engaged in writing an elaborate "History of Heaven and Earth," a work, which, as the learned doctor predicted, would astonish the world. But the manuscript was never published. The historical portion was lost, and only a few fragments or copies have fallen into Bourbourg's hands.

Ordonez was familiar with the Tzendal language and ancient monuments of his native state. Devoted to antiquarian researches, he had excellent opportunities to listen to and record traditions of his ancestors' greatness. His lost history related the progress of those ancestors "from Chaldea, immediately after the confusion of tongues." "The ancient power whose center was in Chiapas extended north-east and into Yucatan."

The personage whose name appears first in the Maya tradition in this dissertation is Zamna, who taught the people writing (the hieroglyphic alphabet), and gave a name to each

locality in Yucatan. "His role, so far as anything is known of it, was precisely the same as that of Votan, in Chiapas. (Baneroft, Vol. 5, p. 224.)

A prevalent opinion among the Mayas at the time of the conquest was that Yucatan was settled in ancient times by two races or colonies, *one from the east, the other from the west*, and that the migration from the east preceeded that from the west by many centuries. Cogalludo concludes that the colony from the east was the first and most numerous, because of the spread of the Maya language and Maya names of places throughout the peninsula. Other writers infer that the first and great colony came from the west.

The tradition, vague as it is, makes Zamna and his followers come from the east, and is identical with that of Votan. Zamna was the first temporal and religious leader, the civilizer and high priest and law giver, who introduced and organized Maya culture. He was accompanied, like Votan, by a band of priests, artisans and soldiers. He died at an advanced age and was buried at Izamal, a city supposed to have been at that time near the sea-shore, and named for him—probably founded by him. Here his followers erected a sacred temple in honor of his memory, which was for many years the favorite shrine for pilgrims.

The Nahua nations, whose colonies extended north-westward from this Votanic center, have records and traditions similar to and as complicated as those of the Mayas and Tzendals.

Sahagun, justly esteemed one of the best authorities, says: "Countless years ago the first settlers came in ships, by sea, from the east. They had with them their wise men and prophets."

The first homes of these colonizers are located by Sahagun in the province of Guatemala. The arrival of Gucumatz and his companions and their settlements somewhere near the Usumasinta river agrees with the founding of Nibalba and the Votanic empire, as related in the other narrative.

The Olmees and Nicalancas, who, with other nations, are supposed to have preceeded the Toltecs in Mexico, are conceded by all authorities to be Nahuas. As nations, they became extinct before the Spanish conquest, and tradition first notices them on the south-eastern coast, *to which place they had come in ships from the east*.

We find here in these secular histories and traditions a remarkable confirmation of the historical portion of the Book of Mormon. A careful reading of the Book of Omni (Book of Mormon) will give a correct version of the early settlement of Yucatan by the colony led by Mulek (Votan, or Zamna) from Jerusalem, and we see plainly wherein modern writers become confused, by confounding the two histories, that of the people of Zarahemla and that on the engraved stone, recording the history of the Jaredites who came to America shortly after the confusion of tongues at Babel, which is fully related in the Book of Ether (Book of Mormon).

We find the secular and sacred histories definite and in harmony in regard to the arrival by sea from the east of the immigrants; also that they were not the first settlers; and though having refinement of manners, "they denied the being of their Creator." Tradition says they were joined by a people who originally came from their own country in the east, which doubtless has allusion to the union of the people of Zarahemla with the Nephites, under Mosiah. They found records of a previous colony, and their account of these have in time probably become confused and intermingled in the secular story of their own history, to the confusion of modern researchers.

This confounding of the three histories (the Jaredites', Votans', and the union with Mosiah) has probably confused Ordenez, and led to the inference that Votan made several voyages.

Here also rises an important question from the definite location given by the secular narratives of the ancient city Zamna. Is it not possible that the great Rio Usumasinta, "flowing north into the sea," may be the ancient river Sidon? Those remarkable and world-famous ruins known under the name of Palenque may yet be proven to be the remains of that "great city and religious center" of the aboriginals, called Zarahemla. "This city may have been identical with Nibalba; the difficulty in disproving the identity is equaled only by that of proving it." (Baneroft, Vol. 5, p. 295.)

The ruins are found on a branch or tributary of the Usumasinta, and their extent is undefined. Several travelers have written descriptions of these remarkable ruins. Possibly the best are by Waldeck, with drawings, who visited the ruins in 1832, and that of Stephens, with Catherwood's drawings, who visited and explored the ancient city in 1840.

All the old traditions and records relating to the early colonizers are unanimous in describing them as white men with beards.

But the so called Palenque is not the only city in the old Maya dominion; the whole country is dotted with ruins, and there are unmistakable evidences of its having at one time been inhabited by a dense and industrious population.

A DIALOGUE,

Between a Gentile Gentleman and a "Mormon" Youth.

GENTILE GENTLEMAN.—"Young man, can you tell me what that building is?"

"MORMON" YOUTH.—"That is the Temple of the Lord."

G. G.—"And that in the corner?"

M. Y.—"That is the new Tabernacle, sir."

G. G.—"And that larger one beyond?"

M. Y.—"That is the large Tabernacle, sir."

G. G.—"What are they all for?"

M. Y.—"To worship God in."

G. G.—"But why are so many buildings needed? Why would not one be sufficient?"

M. Y.—"They are for different purposes."

G. G.—"What is that small Tabernacle for?"

M. Y.—"For public meetings, and for meetings of various Church officers, or authorities, for various purposes. It will be very convenient for public meetings in the winter or in bad weather, and for some other meetings at any time."

G. G.—"What is the large Tabernacle for?"

M. Y.—"For public meetings."

G. G.—"Why not use that for public meetings all the time?"

M. Y.—"Because it is too large, and it is too cold in winter. It is more especially used to hold general conferences in, which are held twice a year, at which times it is frequently full."

G. G.—"How many people will it hold?"

M. Y.—"Ten or twelve thousand. But I presume fifteen thousand, if the standing room was fully occupied as well as the sitting room."

G. G.—"That is a large congregation."

M. Y.—"Yes, sir, and the building is sometimes so full that hundreds of people remain outside during the services."

G. G.—"What is the Temple for?"

M. Y.—"It is for various purposes."

G. G.—"Can you tell me some of them?"

M. Y.—"Yes, sir. It is a place for the instruction of the members of the priesthood in their duties. It is a place for prayer and

supplication to be made to the Most High. It is a place for making and perfecting different organizations in the Church. It is a place for the Lord to make known His will and show forth His glory when He sees proper to do so. It is a place in which to attend to many of the holy ordinances of salvation. It is a place for baptism for the living and for the dead. It is the proper place to attend to the ordinance of marriage, and to various other ceremonial observances connected with the gospel."

G. G.—"But can't all necessary religious ordinances be attended to anywhere else as well as in a Temple?"

M. Y.—"The Temple of the Lord is the proper place in which to administer in many very important ordinances of the gospel. That is the place appointed of the Lord in His wisdom. Other places are used for those purposes, or some of them, sometimes, but only temporarily and by permission, until such time as a Temple can be built and prepared for use."

G. G.—"You think, then, that God's people must have a Temple?"

M. Y.—"Yes, sir. The Jews had their Temple at Jerusalem, and on this continent anciently various temples were built to the name of the Lord."

G. G.—"How long has this Temple been in building?"

M. Y.—"Sixteen years next April."

G. G.—"How much longer will it be before it is finished?"

M. Y.—"I do not know. It may depend greatly on circumstances in the future, which are now unforeseen."

G. G.—"Have the Mormons built any other Temples?"

M. Y.—"Yes, sir. One at Kirtland, in Ohio; one at Nauvoo, in Illinois; one at St. George, on the southern border of this Territory."

G. G.—"Any more?"

M. Y.—"No, sir. But there is one now being built at Manti, in Sanpete Valley, and another at Logan, in Cache Valley, and the corner-stone of one was laid at Far West, Missouri, Aug. 26, 1839, which we expect will be completed at some future time."

G. G.—"Why did the Mormons leave those Temples which they had built in the States?"

M. Y.—"They were not allowed to live there and use them."

G. G.—"Do the Mormons anticipate building any more than those you have named?"

M. Y.—"Yes, sir, as many more as shall be necessary. As the people grow in numbers, their expectation is to build temples in various parts of this continent as fast as they shall be needed for the purposes for which they are designed."

G. G.—"Are these Temples which are now being built all alike?"

M. Y.—"No, sir. There is a good deal of variation in the detail, although they all have somewhat of a resemblance in the main idea as to internal conveniences."

G. G.—"Then the temples yet to be built will not be all alike?"

M. Y.—"I presume they will not. However, that will be as the Lord shall direct."

G. G.—"Will there be any one more important than another?"

M. Y.—"I understand there will."

G. G.—"Where will that be located?"

M. Y.—"My understanding is that it will be at Independence, Jackson County, Missouri."

G. G.—"Has the site of that Temple been designated?"

M. Y.—"Yes, sir; and the spot was dedicated on the 3rd of August, 1831."

G. G.—"Why was that Temple not built then?"

M. Y.—"Because the people known as 'Mormons,' who would have built it, were not allowed to live in that country."

G. G.—"Do they expect to return and live there and build that Temple?"

M. Y.—"Yes, sir."

G. G.—"When?"

M. Y.—"When the Lord in His good providence shall open the way."

G. G.—"Do your people really believe this?"

M. Y.—"Yes, sir, firmly."

G. G.—"Well, they are people of great faith."

M. Y.—"Yes, sir, many of them are."

G. G.—"They have greater faith than I have."

M. Y.—"Very likely, sir."

G. G.—"I see no probability of any such event. I can hardly think it will ever come to pass."

M. Y.—"The 'Mormon' people increase in numbers, and if they continue to do so, and still maintain their faith in this respect, what is to hinder them? After a number of years, in all probability, they will be sufficiently numerous and wealthy to buy the whole state of Missouri if they shall unitedly wish to do so, and in that case why could they not complete that Temple and use it as originally designed? The Bible says all things are possible to them that believe."

G. G.—"There is considerable weight in your remarks. They open to my mind some ideas I had not thought of before. I am obliged to you for your kindness. Good morning."

M. Y.—"Good morning, sir."

THE LYRE-BIRD.

ONE of nature's singular and beautiful freaks is found embodied in the lyre-bird, an inhabitant of the mountains of Australia. It seems strange enough to find this large bird classed with the wren family, those tiny warblers of English hedge-rows, but science pronounces them of a similar construction, however different in appearance. The name of the lyre-bird has been bestowed on account of the resemblance of the tail feathers of the male to an ancient lyre, but the natives of Australia call it *bullen-bullen*, in imitation of its wild, shrill cry. The color of its plumage is rich rather than brilliant. Mostly of dark brownish-gray, it is brightened by red on the throat and the short feathers at the base of the tail.

It is very shy in its habits, choosing haunts among the thickly wooded cliffs, which are almost inaccessible to the most daring hunter. Its nest is generally placed in a crotch of some tree very near the ground, as it is not a bird of lofty flight, and loves best to hide among the low undergrowth of the forest. Its nest is roughly built of sticks and leaves, of a round form, with the entrance on one side, and seen from a little distance resembles a heap of forest rubbish tumbled together by chance; but, inside, nothing could exceed the softness and delicacy of the feather lining supplied by the mother-bird. In this downy nest she deposits one single egg of ashy gray, spotted with brown. As she only nests once a year, it is natural that these birds should not be very numerous. They are generally found in isolated pairs, and the male jealously resents any infringement upon his domain, fighting with a good will any other suitor that may dare to cast eyes on his lady. This jealousy is often made use of by the natives to entrap the bird. They fasten a tail from some captured bird upon the head, and concealing themselves in the bushes, move sufficiently to give a natural swaying motion to the feathers. When the male sees the appearance of a supposed rival, he advances, furious for battle, and falls an easy prey to the hunter.

The lyre-bird might properly be called the Australian mocking-bird, for, besides its own peculiar note it imitates the song of other birds, and even human voices. A saw-mill was one time situated among the Australian mountains, where these birds were known to have their haunts. On holidays, when the mill was stopped and still, from out the wild, unbroken forest came sounds of human laughter and singing, barking of dogs, even an imitation of the rough, rasping noise of the saw, mingled with notes of all kinds of birds, and at intervals the sharp shrill *bullen-bullen*, which betrayed the lyre-bird as the imitative singer. Efforts have been made to raise the young of the lyre-birds, but they invariably droop and die after a few months of captivity.

IMPROVE THE SHINING MOMENTS.

WORDS & MUSIC BY R. B. BAIRD.



FINE.



D. C.



As winter times doth follow the pleasant summer days,
So may our joys all vanish and pass far from our gaze.
Then should we not endeavor, each day some point to gain,
That we may here be useful, and every wrong disdain.

Improve each shining moment, in this you are secure,
For promptness bringeth safety and blessings rich and pure
Let prudence guide your actions, be honest in your heart,
And God will love and bless you, and help to you impart.

SCRIPTURE ENIGMA.

The king whom Abram slew to save Lot's life?
The king whose son took Jezebel to wife?
The king whose pride by God was brought down low?
The king who, fearful, to a witch did go?
The king's son who was murdered on his bed?
The king who mourned in song his foe when dead?
The king who to Jehoiachin was kind?
The king who would not aged counselors mind?
The king whose war-like help King Ahaz prayed?
The king who begged that God would grant him aid?
The king who cruelly died by Ehud's blade?
The king whose mother words of wisdom taught?
The king's court which the gentle Esther sought?
The king-built city where a king was slain?
The king's consoler sent to ease his pain?
The king whose brother's twin their father slew?
The king who, more than any, heavenly wisdom knew?

Combine the initials of these royal names;
They give a text which man's poor splendor shames.
In summer glory God the earth arrays,
And crowns with beauty the succeeding days.
Go, walk the fields, and breathe the fragrant air,
And mark the perfect wisdom everywhere;
What palace is there like the vaulted sky?
What king's attire can with these flowerets vie?
Oh thou, who clothest thus the verdant field,
To us the needed blessing daily yield.

THE answer to the Enigma published in No. 3 is the letter H. We have received correct solutions from Lucy Ann Winward, South Jordan; John Walton, Isabella Walton, Mill Creek; Harriet S. Stillman, Lydia Osguthorp, East Mill Creek; B. J. Beer, Josiah Burrows, George R. Dent, Martha J. Haslam, Salt Lake City.

It is a very easy thing for a man to be wise for other people.

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